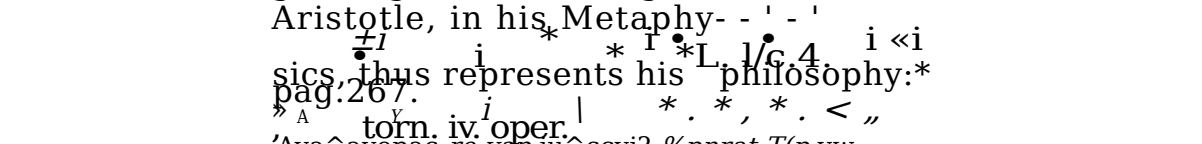
plastic nature nor a mundane soul, was severely censured, not only by the vulgar (who unjustly taxed him for an Atheist), but also by Plato **aad** Aristotle, as a kind of spurious and imperfect Theist, and one who had given great advantage to *A* theism. Aristotle, in his Metaphy- sics, thus represents his philosophy:* pag.267.



torn. iv. oper.

'Ava^ayopac *re yap* ju^ccvj? *%pnrat T(p* vw, *irpog*

rn|v. KQffjuoirouavy . Kfu orav et7fop??d>? Sia *rlv* .alr'wtv, *i*£ ava-

TOT6 cXlCCl a^TOV, 6V St TOIC aXXotQ TTaVTtt jUttXXoV

tvo/Lievwv *fj vovv** Anaxiagoras useth paind and intellect, that is, God, as a machine in the Cosmopceia; and when he is at a loss to give an account of things by material necessity, then, and never but then, does he draw in mind or God to help him out; but otherwise he will rather as* sign any thing else for a cause than mind.—Now, if Aristotle censure Anaxagoras in this manner, though a professed Tbeist, because he did but seldom make use of a mental cause for the solving of the phenomena of the world, and only then when he was at a loss for other material and me-ebanieal causes (which it seems he so&etf&es confessed himself to be), wtiat would that philosopher have thought of those our so confident Mechanists of later times, who will nBver vouchsafe $o much as once to be beholden to God Air mighty for any thing in the economy of the cor* pdreal world, after the first impression of motion upoo.tbe matter?

Plato, likewise'* ift his *Ph&do** and elsewhere^ condemns this Anaxagoras by name fbf this very thing, that though he acknowledged naiad to be